

THE
1866
Soldiers
CATACHISM.

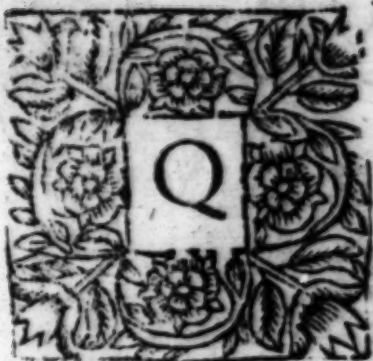
Humbly Dedicated
TO THE
D. of Malborough
Containing all things Requisite
TO A
Christian LIFE.



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THE Soldiers Catachism &c.



Uelkion. What are you doing?

A. Praying. Q. To whom?

A. To God. Q. How do you know that their is a God?

A. Several ways; First, Nature tells me so, Secondly my Reason teaches me so to believe & thirdly the *Scriptures* deliver'd by unquestionable tradition con

firms it. Q. How dos Nature tell you so? A. Nature tells me so by the inbred fear which I imbibe in my infancy of doing cvil for what or whom should I fear, if their was no Being superior to my self; Q. How do your Reason teach you to believe that thei is a God; A. Many ways first even when I think think in a trice what I thought on, and again I refine those thoughts in a Moment and abstract them, ad infinitum, and lastly, find that thought to be govern'd or proceed from greater than my self, which I take to be God; the first mover of all things.

Secondly, suppose you was to Travel into a far Country and there find a Desert void of Building great woods impasable, and much frequented by Wilde and Savage Beasts, no Culture no decorum or Order but all wild rude and impolished, wou'd not you immediately conclude that Country void of Rational Inhabitants but on the Contrary if you found Edifices, Palaces, Gardens, Parks, Ponds, &c. wou'd you not presently Conclude, that some People either had been, or now

are

are there; in like manner when we consider the World or Heavens for Beauty order, uniformity and exactness of proportion inexpressible. Nay, incomprehensible by Man and consider at the same time, Man the most sublime being of which Man has a perfect knowledge, we must conclude that God made them and now supports them, since they cou'd neither make, nor support themselves,; And again from all the Principles of Phylosophy, I can prove that there is a God, *Logician* says, *ex nihillo nihil fit nisi putrefactio sed aliquid est preter Putrefactionem, Existens Quamvis omne visibile subiectum putrefactioni Ergo Deus invisibilis et non subiectus putrefactioni est existens.* From nothing nothing comes but putrefaction, but there is a being not subject to putrefaction altho althings visible are there fore there is a God invisible and not subject to putrefaction. The *Metaphysician* considering first time, before time was, finds some existing Power be the Author of time, and the Heavens and the World before they were finds some existing Power to be their Original and this must be God. And as to Scripture Read *Gen. the first and St. John's Gosp'e the first Chap. where we find God to be the Author of the whole Creation; Q. since then there is a God how ought God to be served; A. with sincerity and Truth. Q. what is God; A. a pure Spirit, an omnipresent being, the Author of all good, the fountain of Mercy, and a most just judge; Q. How many Gods are there, A. but one true and only God, tho' there is three Persons, Q. Which are those three; A. Father, Son, and Holy Ghost; Q. which is the first Person, the first Person is the Father, the second is the Son, and the third is the Holy Ghost; Q. What are their three Gods and yet but one; A. yes there are three Persons and yet but one God; Q. how can I believe that; A. from Scripture, by Faith. St. Luke chap. 1. ver. 37. For with God nothing shall be impossible. and the Scripture sayeth, St. Matt. 28. v. 19.*

Goe ye therefore and teach all Nations, Baptizing them in the Name of the Father, the Son, and the Holy Ghost.

But for your beleefe of this Glorious Mystery the Trinity, Trinity in Unity and Unity in Trinity read St. Athanasius his Creed. Q. What are the distinct qualities of the Trinity; A. the Father Creates, the, Son Redeems, and the holy Ghost Sanctifys Man. Q. how many precepts or Commandments has God given us to walk by; A. Ten. Q. which be they A. the same that God spake in the twentieth Chapter of Exodus. saying I am the Lord thy God, which have brought thee out of the Land of Egypt; and out of the house of Bondage.

1. Thou shalt have no other Gods before me.

2. Thou shalt not make unto thy self any Graven Image, or the Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shew Mercy unto Thousands of them that love me and keep my Commandments.

3. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

4. Remember the Sabbath Day to keep it Holy: Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates: for in Six Days the Lord made Heaven and Earth, the Sea, and all that is in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it.

5. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

6. Thou shalt not Kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not Steal.

9. Thou shalt not bear false Witness against thy Neighbour.

10. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

Q. dost thou think thou art bound to keep all these Commandments? *A.* yes, verily and by Gods help so I will. *Q.* What do these Commandments chiefly teach you? *A.* My Duty both to God and Man. *Q.* why are all Christians obliged to keep the Commandments, since they were made in the *Mosaical Law*; *A.* Because Christ never Abolished but Confirm'd them in the New.

Math. Cap. 5. v. 17. *Think not that I come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill.* *Q.* But you say these Commandments teach you your duty to God and Man, pray what is your Duty to God; *A.* My duty to God is to believe in him, fear him, and to love him withall my Heart, withall my mind, withall my Soul, and withall my strength; to put my whole trust in him, to honour his Holy name, & his word, & to serve him truly all the days of my Life. *Q.* What is your duty towards your Neighbour.

A. My duty towards my Neighbour, is to love him as my self, and to do unto all Men as I would they should do unto me. *Q.* Since these precepts which you have hitherto taught me, are for the most part acknowledged by all mostall People, & there is a dissention upon Religions accompt, will you tell me what Religion you
are

are off. By the Grace of God I am a Christian. *Q* VVhom understand you by a Christian, *A*. Him that inwardly beleives and outwardly professes the Faith and law of Christ.

Q When are we obliged make an open profession of our Faith. *A*. As often as Geds honour, or our Neighbours good require, for, whosoever shall deny me before Men, Him will I also deny before my Father which is in Heaven. *St. Math. 10. v. 33.* *Q*. In what dos the faith and Law of Christ cheiffly consist, *A*. In two things, Principally Namely, the Unity and Trinity of God, and the Incarnation and death of our Saviour.

Q. Since then you profess the Christian beleeff, will you inform me of the Articles of it; *A*. Yes, they are in Number twelve according, to the Number of the twelve Apostles which Christ chose and are as follows;

I Blieve in God the Father Almighty, maker of Heaven and Earth, And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the *Virgin Mary*, suffered under *Pontius Pilate* and crucified, dead and Baryed, descended into Hell: the third Day he arose again from the Dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; thence he shall come to Judge both the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, The forgiveness of Sins, the Resurrection of the Body, and the Life everlasting Amen. *Q*. What do you cheiffly learn by these Articles of our beleeff; *A*. I first learn to belive in God the Father, who hath made me and all the World;

Secondly, in God the Son, who hath Redeemed me, and all Mankind. 3. In God the Holy Ghost, who sanctified me, and all Elect People of God. *Q*. What prayer do you cheiffly use. *A*. The Lords Prayer, will you rehearse it; Yes, our Father which art in Heaven Hallowed be thy name, thy Kingdom come, thy will

be don on Earth, as it is in Heaven, give us this Day our
dayly Bread, And forgive us our trespases, as we forgive
them that trespass against us, And lead us not into
Temptation, But deliver us from Evil, Amen. **Q.**
What do you desire of God in this Prayer; I desire of
God, the giver of all good things, to send his grace
unto me, and to all Mankind; that we may worship
serve, and obey him as we ought. I desire him like-
wise, to give us all things necessary, both for soul and
Body; and that out of his mercy he will please to for-
give us our sins; and defend us from our Ghostly and
bodily Enemies, and from everlasting Death. **Q.** When
are you first made a Christian; **A.** At my Baptism,
when my Godfathers and Godmothers promised in my
Name, that I shall renounce the Devil and all his
Works. The Pumps and vanities of this wicked
World, and all the sinfull lusts of the flesh, and that I
should believe all the Articles of the Christian faith,
and walking in Gods Holy will and commandments
all the days of my life. **Q.** How many Sacraments has
Christ ordain'd in his Church, **A.** Two only as general-
ly necessary to Saivation, that is to say, Baptism, and
the Lords Supper. **Q.** VVhat meaneth the word Sa-
crament. **A.** It meaneth an outward and visible Sign,
of an inward spiritual grace, given unto us by Christ
himself, as a means whereby we receive the same, and
a pledge to assure us thereof. **Q.** How many parts
are there in a Sacrament; **A.** two, the outward visi-
ble sign. of an inward Spiritual Grace. **Q.** VVhat is
the outward visible sign or from in Baptism. **A.** VVater
wherein the Person is Baptised, in the Name of the
Father, and of the Son, and of the Holy Ghost. **Q.**
VVhat is the inward and Spiritual Grace; **A.** a Death
unto sin, a new birth unto Righteousness, (or being by
Nature born in sin, and the Children of wrath, we are
thereby made the Chidren of Grace. **Q.** VVhat is re-
quir'd

quit'd of a person to be Baptiz'd; A. Repentance, whereby they forsake Sin; and faith whereby they steadfastly believe the Promises of God made to them in the Sacrament. Q. Why then are infants Baptized, when the reason of their tender Age they cannot perform them; A. Because they promise both them in their infancy: which promise when they come to Age they are bound to perform. Q. Why was the Sacrament of the Lords supper Ordain'd; A. For the Continual Remembrance of the Sacrifice of the Death of Christ, and of all Benefits which we receive thereby. Q. What is the outward part or sign of the Lords supper; A. Bread and Wine, which the Lord hath Commanded to be received. Q. What is the inward part or thing signify'd; A. the Body and blood of Christ, which are verily and indeed taken, and received by the Faithfull in the Lords supper.

Q. What is the inward part, or things signified? A. Body and Blood of Christ; which are verily. Received by the faithfull. Q. What Benefits have we from it. A. the Sthengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodys are by the Bread and Wine. Q. What is requir'd of those who come to the Lords Supper? A. to Examine themselves and repent them of their former Sins, stedfastly purposing to lead a new Life: and have a lively Faith in Gods Mercy through Christ with a thankfull Remembrance of his Death and be in Charity with all Men. For whosoever Eat this Bread and Drink this Cup of the Lord unworthily, shall be guilty of the Body of the Body and Blood of our Lord. Cor. 1. Chap. 11. vers. 27. Q. But you say we ought to be in Charity with all Men, and reconciled to your Enemies, how then can you seek your Enimies Life by the Sword and not be guilty of Murther? A. Tis Lawfull to fight for a just cause, for I shall Chap. 10. vers. 12. Commanded the Sun and Moon to stand still, and vers. 13. And the Sun stood still, and the Moon stay'd until the People had avenged themselves upon their Enemies. And David a Man after Gods own Heart, in the 1. of Samuel 10. 12. ver. 31. Terefore David ran and stood upon the Philistines, and took his Sword, and drew it out of the sheath thereof and slew him, and cut his head there with. So that we need not fear for God has many times himself fought the Battle of his Servants as against the Egyptians &c.

Laus omnisq; Gloria Deo.

